Vol. 4 No. 18. 28th August 1919

THE Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Reg: No. M. 1314.

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The Empire Cinema Trichinopoly will give two benefit shows on Saturday the 6th of September 1919. The first show (6-30—8-30) will be in the presence of M. R. Ry. A. S. Balasubramani Iyer Avl., B.A., B.L., District Judge Trichinopoly and the 2nd show will be in the presence of C. G. Austin Esq., I.C.S. Collector and District Magistrate Trichinopoly. As the cause deserves all encouragement especially from the educated public all are requested to patronize both the shows and purchase as many tickets as possible; during the 1st show Indian Scenes will be exhibited and in the second varied selection of interesting and humorous comic scenes will be exhibited. Rates Rs. 3, 2, 1 & annas 8, 4, 2. Boxes could be reserved at Rs. 10 each.

THE HINDU MESSAGE.

Contents of No. 18

1. A Vision of India. Cereals, Plants, Herbs, and Creepers. (A Poem) By K. S. Ramaswami Sastri, B.A., B.L. 293
2. The 25th Madras Provincial Conference. 294
3. Notes and Comments. 298
4. Bhagavad Gita with an English exposition—K. S. Ramaswami Sastri, B.A., B.L. 300
5. A Plea for the Organization of Sanatana Dharma Classes. By P. Padmanabha Iyer. 301
6. Random Jottings. By Son of India. 302
7. Musings from the Maharatta Capital. From our own Correspondent. 303
8. Our Other Provinces. By P. R. Krishnaswami M.A. 305
9. An Invasion of India in 1927. 306

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THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B.A.

VOL. 4.] THURSDAY AUGUST 28, 1919. [No. 18.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

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A Vision Of India.

CEREALS, PLANTS, HERBS, AND CREEPERS.

By K. S. Ramaswami Sastri, B.A., B.L.

With emerald robes and shy-bowed golden head
The rice plants with life-giving riches bend.
The Cholam spears in serried ranks extend
Like host's 'gainst hunger by man's genius led.
Such grains as these fill human mouths with bread
While for man's sake all varied tastes to blend
A thousand plants their lives do gladly spend.
Thus Nature kind ordains that man be fed.
To keep his frame full from fell disease
A million herbs spring up in hills and dales
And wait his search through all the moving hours.
And radiant creepers twine around the trees
In summer-crowned and sheltered sunlit dales
To deck his lady's form with fragrant flowers.

The Hindu Message

THURSDAY EVENING AUGUST 28, 1919.

The 25th Madras Provincial Conference.

The Twentyfifth Madras Provincial Conference held its sittings at Trichinopoly last Friday, Saturday and Sunday. It is a matter for congratulation that both the Chairman of the Reception Committee and the President of the Conference are well-known and popular members of the landed aristocracy of the country who have undoubtedly a great stake in the country and whose voice therefore, uttered with the sense of full responsibility, is pre-eminently entitled to deserved recognition and deep consideration. The lead taken by these two prominent scions of the landholding class and their active participation in the deliberations of the Conference, shaping and guiding its resolutions, have given the lie direct to the remarks of the Government of India in their despatch of the 5th March 1919 to the effect that the great majority of the landholding classes were more conservative, that they have said little in public and were doubtful of their own preparedness to take their proper place in the forward movement. The Chairman of the Reception Committee—the Hon'ble Mr. K. V. Rangaswamy Aiyangar, is the elected representative of the landed aristocracy in the Imperial Legislative Council and as such has travelled throughout India and has studied on the spot all problems affecting the welfare of his country. As a result of his having come in contact with men of all shades of political opinion and of his close observations of the conditions of the country during his constant travels he has gained much practical wisdom and experience which are very clearly reflected in the speech he delivered at the Conference as the Chairman of its Reception Committee. The whole speech comes from a full heart that feels for the land of its birth and is couched in simple and plain language. The Hon'ble Mr. K. V. Rangaswamy Aiyangar is a sincere patriot and he spares neither friend nor foe in the outspokenness of his criticism. He does not hesitate to call a spade a spade even when he refers to his own countrymen. For instance he refers to Trichinopoly his native town, in the following terms :—

"A place is certainly judged by its institutions. A temple trust-committee that has not moved its little finger to secure the properties of the temple which have since been appropriated by the British Government giving to the Temple only a starving allowance ; a District Congress Committee and a District Association with no funds, and no organisation for sustained work; a dingy Town Hall perpetuating on its walls the memories of unknown officials and missionaries: a High School that has to look up for stimulus to a high official for raising its status to that of a College; a Co-operative Credit Bank that has yet to give proof of its characteristics of Co-operation which is distinctly apart from the business side of other banks, securing privileges and high percentage of interest to its shareholders; a Municipality that devotes more time for acrimonious and unhealthy party strife than to provide better sanitation and better supply of water or electricity and the general lethargy and apathy of the townsmen;—these do not reflect very great credit on the town."

Certainly not. But as Mr. K. V. Rangaswamy himself has said it is no mean thing to have recognised these drawbacks and to have confessed them

in public. "To know one's weak spot is to strengthen oneself against it." Thus all his remarks couched in plain and outspoken language pointing out the defects of our rulers or of ourselves should not be construed as having been made in a cavilling or captious spirit since they are intended for the rectification of the defects pointed out. He does not relish the several divisions in the ranks of the Indian politicians for there is not any wide difference between them in the goal. He rightly says "leaving apart the impatient idealists or revolutionaries whose programme is too unrealisable and the sneaky section that is supposed knowingly to betray the country's interests for sordid purposes, we have only one body of Congressmen" and these are not revolutionaries longing for a republic or attempting to cut off the British connection. He hates the division of the congressmen into moderates and extremists, because, he says :—

"The goal of all the Congress parties is the same. We all seek to place the Indian administration on an equal footing with the Colonies. We all want certain changes in the Government to come as immediately as possible. We do not sympathise with the anarchists or the revolutionaries. We all evince the same contempt and hatred for the sordid section that has no conscience and that betrays the country and strengthens the hands of those whose life and soul are set aworking only for exploitation. There is no moderation or extremism in the desire that India should not be poor, India should be free, India should be happy, India should be educated, and India should be powerful to hold its own and India should not die of plague, influenza or famine. Then where comes the moderation or extremism? Does it come in the demanding of Provincial Autonomy now, or after five years and six days? Such grounds of difference are flimsy; and staunch partisans should find other grounds for breaking faith with those with whose co-operation political work has been carried on till now."

These are certainly the observations of a shrewd observer of events and are well worth careful consideration. Much mischief is already wrought by these divisions which are fomented by interested persons and traitors to the country. He pleads in no unequivocal terms for toleration in politics as in everything else. He denounces the absurd division based on the supporting or rejecting of the Reform proposals. He observes :—

"If you consider the step taken by the British Parliament to be in the right direction and full of promise, then by all means, say it is a good thing. But if others think that it is not commensurate with the advance the country has made, then why should not they be permitted to hold a different view? It becomes a matter of opinion. Even on this point there seems to be not much difference; for without serious modifications both agree that the Reform Bill would be unsatisfactory. Quite possibly, at this rate, a case may be made out for as many parties as there are sections in the Bill or clauses in each section, as every one may hold a different opinion on each clause. Shall we be swayed by intolerance over such trifles? Even assuming that one party believes that a larger grant in the first instalment is more immediately necessary than the other party believes it to be, while both strive for the same goal, then are the members of either to be viewed as if they are "out of us" as if they should be dissociated with, as if they should be dreaded from a distance? This is certainly injustice. My brethern, unconsciously a grave blunder, hard to be set right in the near future, is being committed by magnifying these imagined differences.

We hope this reasoned appeal to close up our ranks and avoid all acrimonious dissensions and mutual sword-fencing will have the desired effect. But the

real cause of all this division and quarrel is to be found somewhere else and this point also has not escaped the vigilant observation of this close student of men and events. Mr. K. V. Rangaswamy Aiyangar hits the nail right on the head when he says—"Poverty generally produces a super-sensitiveness which breeds all quarrels." This Economic distress is at the root of all these divisions and quarrels and to relieve that must be the aim of all right thinking and true sons of India. We must first of all provide for the diffusion throughout the world of a correct knowledge of India and also establish our own agencies all over the world for the propagation of our trade and commerce. For this purpose Mr. K. V. Rangaswamy Aiyangar makes the following suggestion.

"The Congress Organisation should have branches in other civilised countries similar to the one in London and each should be supported by a well equipped organ and an efficient staff; and it is only with such a back-ground our resolutions will receive prompt and satisfactory hearing. The staff that carry on such propaganda work may be of immense help to Indian Commerce and Industry; they may become sources of correct and latest information to the Indian agencies, and at the same time act as our industrial and commercial representatives and help to fetch the highest prices for our raw produce.

This suggestion, if adopted, will serve two purposes, not only will there be a diffusion of correct knowledge but the proposed agency would also be very useful for the expansion of Indian trade and commerce throughout the world. Industrial revival and economic reconstruction must engage the immediate attention of all of us if we are to attain a respectable place in the committee of nations.

While thus earnestly appealing to all parties to close up their ranks and work in a spirit of mutual toleration towards the regeneration of the country, the movement of the day, which has raised the largest hue and cry and which does its level best to shatter to pieces the fundamental basic structure of the Hindu society, namely the caste system, does not escape the attention of this shrewd critic. The origin of the Non-Brahmin movement also, is in the opinion of the Hon'ble Mr. K. V. Rengaswamy Aiyangar, traceable to the economic trouble. He says:—

"Non-Brahmins seem to suspect that their Bramin brethren are the cause of their poverty; and their movement was welcomed because it was thought-provoking. But in the great industries including the agricultural, are the Brahmins really the competitors? Or are they so in the commercial world? Did Brahmins set up weaving factories, impose taxes on handlooms, and destroy the great industrial wealth of weavers? If people are set at thinking they will be able to come to know for themselves who are responsible for their poverty......The leading lights of this movement will have us believe that the Brahmin is responsible for all the poverty and misery in the country. But deceit, like murder, will be out if not to-day at least tomorrow, and all this misreading and misrepresentation will not stand in the long run."

He deplores the attempt at estrangement between the old aristocracy and the new-fangled leaders of democracy. He deprecates the tendency to belittle the work of the aristocracy and to cry it down. As one of its illustrious members it is but fitting that he should defend the aristocracy with all the force at his command. He says:—

"I sincerely believe that the world has been on the whole greatly benefitted by aristocracy whether of wealth or of intelligence. Individual cases of injustice and tyranny indulged in by the upper classes rightly provoke hatred and contempt. But virtue and vice do not discriminate between the rich and the poor; and neither is the

monopoly of any class. Given the same opportunity, men of the lower classes behave worse. The syce or the chaprasi of a Sahib or indeed of any one of us is more *bahadoorish* and autocratic, far less sympathetic towards the poor and the needy, than any of us could be. The man of status has at least to fear public censure and the weight of responsibility imposed on him has a great deal to do in shaping his behaviour towards the public. India has always been adorned by the flower of her aristocracy whose solicitude for the well-being of the needy especially in times of famines led of old to colossal acts of charity. Arts and industries flourished under their care; and the livelihood of many a famous musician, sculptor, painter or architect to this day depends upon the finer instincts of the aristocracy. Nay, even for work in political, agricultural, social and religious spheres (including educational, sanitary and medical) we have to look to the members of the upper classes to come with their purses and brains."

He confesses that one purpose of his life has been to intrepret the functions of the aristocracy to the masses and at the same time to convince the upper classes of their need to join the rest in the country's struggle for liberty and we have no hesitation in saying that he has striven, in most cases (as in this conference) successfully to acomplish his object. His analysis of the various problems facing us at this present moment some of which like the economic situation demanding our earnest attention and immediate solution, is very succinct and masterly. His pathetic statement that passing resolutions protesting against our wrongs is of no use whatever when we have not got the power to enforce our will on the government is too true and the remedy suggested by him is the adoption of passive resistance. According to him:—

'Passive resistance is the line of least resistance. It is aimed against people for whom we have an attachment and against whom we do not want to institute any divorce or dissolution proceedings. Passive resisters do not seek to break away from this Government and pass under some other government. Now unless some resistance is adopted, it would be very hard in these fierce days of struggle for existence to get what we want. ......Indeed for many things we have to look up to the Government. In these circumstances, opposition to Government there cannot be, but only opposition to objectionable measures that curtail our rights and liberties."

Turning his attention to the unrighteous acts committed in the Punjab the Hon'ble Mr. K. V. Rangasami Iyengar rightly waxes indignant and declares emphatically.

"No condemnation and censure will be too strong for the actions of the Punjab and the Imperial Governments for such high-handed, unstatesmanlike and brutal handling of the situation. Most unwise it was certainly because in such a recruiting area, not foreseeing the future that wars hanging like Democles' sword, they have alienated by this action the feelings of a martial race."

A government exists for the good of the people and the fundamental duty of any well-organised government is to give security of person and property to the people it rules over. This was not to be under Sir Micheal O'Dwyer. "Cannot we expect" demands the Chairman of the Reception Committee "from the great English statesmen that demand the trial of the ex-Kaiser, in their unbounded love for humanity to institute a commission of inquiry into the horrors committed in the name of order and peace in the Punjab and to bring to open trial the authors of these outrages?" The equanimity of this sane and sober critic is considerably ruffled when he is reminded of the Punjab atrocities and he exclaims:—

"What are reforms or enlarged Legislative Councils when the lives of subjects are

insecure, when presses could be confiscated and editors deported without trial. Reforms or no reforms, the fundamental Rights of Man have to be first guaranteed to us. Too much of public attention has been wasted upon the Reform proposals which I am sure you will agree with me in thinking, are in every way halting and unsatisfactory. Whatever might be the opinions of our leading politicians with regard to the support that we have to extend to the measure I feel that no practical good can be served by the Reform Bill unless a Declaration of Rights is introduced and passed in Parliament. This is essential in the present condition of our country.

In order to get a hearing for the redress of our grievances the Hon'ble Mr. K. V. Rangasami Aiyangar advises us not to purchase British-made goods thereby compelling the attention of the producers in England to our wants. He wants us not to resort to the burning of foreign goods we already possess and here he differs from Mr. Gandhi and we think wisely because India in its present state cannot afford to do it. In fine Mr. K. V. Rangasami Iyengar displays his innate orthodoxy when he concludes with the following words :—

"I have confidence in the dispensation of Providence and I am optimistic that good will result from that dispensation both to India and England. I would warn our rulers that if they do not take this opportunity to benefit those whom they rule, Providence will begin to work in its own way and the only thing that will be left to history will be that England lost a great opportunity that was accorded to it. As for us, let each one feel the righteous and strong impulse that he alone is responsible for the present state of the country and that it is his prime duty not to cease from incessant action though the success of his endeavours rests with the Almighty.

Turning now to the speech of the Lieut. the Hon'ble the Rajah of Ramnad, the President of the Conference, we find it bristling with quotations showing thereby what active student of current politics the Rajah is. While taking a legitimate pride in the ancient institution of the motherland he is equally eager for the advancement of his country both politically and economically. In the speech under reference it is quite evident that he is eager to put forth all his views in the words of such people as command the confidence of both the Government and the people thereby lending weight to his pronouncement. He has made out an effective case for the grant of self-government to India and has shown by historical research that Indians already possessed all sorts of electoral franchise and representative institutions and do not therefore stand in need of any fresh training at present. He is a well-known politician of sober well-considered views and it was fortunate that he was the helm of affairs during the deliberations of the Conference. But for him and the moderating influence brought to bear upon it by those two veteran patriots that graced this Conference namely Messrs. C. Vijayaraghavachariar of Salem and S. Kasturiranga Iyengar of Madras the Conference would not have been what it was.

Notes and Comments.

A Russian who signs himself (in the June number of *The Nineteenth Century and After*) as "Leonid Andreef" makes a passionate appeal to all humanity to help "the human souls that perish" in tens of thousands daily in his unhappy country under the wicked tyranny of the Bolshevik government there. He says :—"Amid every nation exist men of heart, and I summon each man—each separately and individually! For the hour has struck

when men of all the world must fight, not for acres of earth, not for power and riches, but for man and his victory over the beast." He goes on to say,—"This, that is going on in Russia, that has already begun in Germany, and thence will go further, *is not revolution*; it is Chaos and Darkness, called forth by the war from the blackness of their lairs and armed by the war for the destruction of the world."

* * *

Wise men have long foreseen that the civilisation of the West, with its heartlessness towards weaker races and societies and its systematic hostility to every political and economic system not its own, must some day result in a maniacal orgy of corruption, tyranny, and bloodshed which would threaten the very existence of social order and morality. Here we have the verification of the forecast of the whole array of those men of vision who have spoken from time to time in words of warning, and in vain.

* * *

The Russian writer above referred to calls for help not only from Englishmen, Frenchmen and Americans,—but also from "each individual Italian, and you, Swedes, *Hindoos*, and all that can hear me!" *Hindoos*, too, for what the writer calls "man and his victory over the beast!" It is Europe that has invented "*the bete humaine*,"—the human beast,—and its Christianity has been a thorough failure. The Hindu has ever sworn by his Veda and Vedanta with their divine revelation of the one existence and the means of its realisation in man. All the attempts hitherto made by Western man, whether openly or in disguises of kinds, to overthrow the ideals of the Vedanta or its supreme objective of the attainment of the revelation of the Atman, have proved dismal failures. Still, the representatives of Western civilisation—whether they have called themselves Christians, theosophists, reformers, Samajists &c.,—have introduced various elements of disturbance and disunion in the ranks of the Holy People of the Veda. These, however, are yet in their condition of immaturity,—though there are not wanting men like the late Dr. Nair (or the handful of misguided Indians who still swear by his gospel of hate) who want to develop his policy of social disruption in order to destroy the fruits of the disinterested labours of the Congress leaders and workers of more than a generation past.

* * *

The only pity is that there are thoughtless men—so many of them—even among the thoughtful section of Brahmins and non-Brahmins who know little or nothing of the true aims and objectives of the Hindu civilisation. When the social distemper now prevailing in Europe is so hopeless as to portend the rapid approach of "chaos and death," we ought not to attempt to destroy or disown the social fabric which has remained in strength—or at least retained its vitality—during five thousand years at least, if not for double that period of time and even more. Let us begin to organise and unite. For, in union is strength. Let us not listen to the hundreds of lying voices which are fabricating and circulating lies about our "functional society"—the only one such that has ever been founded, or existed on earth for untold ages—which has alone taught to the world the fruitful ideas of "the omnipenetrativeness of God" and "the solidarity of man,"—to use the felicitous phrases coined by the Revd. Dr. William Miller. It is our *functional* social organism of four castes or varnas, with its subdivisions, that has helped us to avoid such a catastrophe as has befallen Europe in these wicked times of "Chaos and Darkness, called forth by the war from the blackness of their lairs and armed by the war for the destruction of the world."

* * *

The late famous British journalist, W. T. Stead, expressed the hope that "the materialism which dominates the Western world may some day have its corrective in the purified spiritual philosophy which has its home in India." Another English writer also hopes that "the deep level thought of the Indian sages may do much to spiritualise the too material life of Europeans." India has not only its marvellous systems of philosophical

thought, but also its equally valuable and wonderful system of *practice* for the realisation of the God in man, viz., our rules for the attainment of *karma-yoga*, *bhakti-yoga*, *raja-yoga*, and *jnana-yoga*. These are the means to the attainment of spiritual peace and freedom even in this stage of life on earth,—the only means available to man for gaining what the Russian writer—Leonid Andreef, whom we referred to at the beginning—speaks of as " his victory over the beast."

* * *

Mr. Leonid Andreef calls even upon "Hindoos"—in spite of their present political ineptitude and helplessness in our own country—to help the Russian people in their struggle with the "beast" of Bolshevism. We have no force but that of the spirit, and no strength but that of the teaching contained in the Veda. As the noble and immortal sage, Swami Vivekananda, declared in deathless words—"India's gift to the world is the light spiritual." The great Swami himself carried India's gift and message of the spirit to Western Europe and America. Had his life been spared longer, he might have himself gone to " Mittel-Europa " and to Russia as the apostle and messenger of the Vedic Rishis and sages. Then, perhaps, he would have sown those seeds of "the life spiritual" whose value we know so well in India and whose growth might have saved the nations of Middle and Eastern Europe from their present avowed downfall and degradation to the level of brutes in consequence of the long reign of materialism and Bolshevism. The Swamiji has left the mission in the hands of those whom he helped by his life and teachings,—and let us hope that, both in the West where he chiefly laboured and among his own Indian followers and co-religionists, there may be found some at least who will take up his work and mission to Europe. It is only in this manner that the " Hindoos "—to whom Mr. Leonid Andreef appeals in the pages of *The Nineteenth Century And After*—can help the Russian people and " the human souls that perish " among them.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswami Sastri, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA III.

(Continued.)

तत्त्वावित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥

O mighty-armed, he who knows the truth about the diversities of qualities and actions, realising that the senses which are natural qualities move amidst the objects which are also natural qualities, is not attached.

NOTES :

1. Such a clear discerner knows that the soul is not the principle of association with things but the mind.

2. Hence the soul is free and realised as free, from all the infinite complexities of causes and effects in nature. Then Ahamkara (egoism) and Mamakara the acquisitive and possessive sense cease to hold sway over us.

3. In a beautiful and telling passage the Scripture shows how the soul identifies itself with the mind and the senses and the object.

अन्धो मणिमविन्दत् । तमनंगुलिरावयत् । अग्रीवः प्रत्यमुञ्चत् । तमजिह्वो असश्चत ।

4. Buddhi, ahamkara, the senses, and the objects are all गुणविभागाः. The कर्मविभागाः depend on them.

5. Sri Madhusoodana takes गुणकर्मविभागयोः as गुणकर्म on the one hand and विभाग which means Atman on the other. The author of Bhashyotkarsha Deepika criticises this view. Indeed he seldom omits an opportunity of attacking Madhusoodana.

6. This stanza shows that in this universe of matter and energy, the needs of the organism which are the effects of *gunas* and the cause of *karmas* are not connected with the soul which is *sachidananda*. The predominance of a particular

guna determines our mental outlook and our consequent actions. Hence man ought to take care of the work as well as the motive.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥

Those who are deluded by the qualities of Prakriti are attached to the actions done by the gunas. The man of perfect knowledge should not unsettle those men of imperfect knowledge and dull comprehension.

NOTES:

1. He should not, as already pointed out in my notes to verse 26, take away their attachment to work but should indroduce slowly the transforming element of Nishkamakarma that will lead through devotion and wisdom to liberation.

2. कृत्स्न means "The All" *i.e.* God. This is well brought out by the following verses.

सदेवेत्यादिवाक्येभ्यः कृत्स्नं वस्तु मनोऽद्वयम् ।
संभवस्तद्विरुद्धस्य कुतोऽकृत्स्नस्य वस्तुतः ॥

यस्मिन्दृष्टेऽप्यदृष्टोऽर्थः स तदन्यश्च शिष्यते ।
तथा दृष्टेऽपि दृष्टः स्यादकृत्स्नस्तादृगुच्यते ॥

The Sruti also says :

आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ।

यस्मिन्विज्ञाते सर्वमिदं विज्ञातं भवति ।

3. Sri Ramanujacharya expounds the truth contained in this verse in his own masterly way :

ते किल मन्दाः श्रेष्ठजनाचारानुवर्तिनः कर्मयोगादुत्थितमेनं दृष्ट्वा कर्मयोगात् प्रचलितमनसो भवेयुः । अतः श्रेष्ठः स्वयमपि कर्मयोगे तिष्ठन्नात्मयाथात्म्यज्ञानेन आत्मनोऽकर्तृत्वमनुसंदधानः कर्मयोग एवात्मावलोकने निरपेक्षसाधनमिति दर्शयित्वा तानकृत्स्नविदो जोषयेत् ॥

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A Plea for the Organization of Sanatana Dharma Classes.

[By. P. PADMANABHA IYER.]

An eminent writer says: "No system of education can ever be perfect that places undue limitations on the legitimate and healthful aspirations of our youths, that does not inspire their young hearts to become great and equip them with necessary courage to attain that ideal. True education comprehends all that enlightens the understanding, cultivates one's tastes and natural aptitudes, reforms and corrects temper, ennobles the heart and aims at the formation of manly and virtuous character. It must be imparted in a *Dharmic* atmosphere, far and away from the din and bustle of worldly life, beyond the contaminating influences of world's vices, so that our children may in the most tender and impressionable periods of their life, be imbued with a strong love for their *Eternal Dharma* and when grown up, emerge into the world fortified by that strong faith in the Lord, which alone would enable them to fight successfully against all the demoralising influences of this sordid world and shed enlightenment and peace all round"

Examine the present system of education in the light of this beautiful description of an ideal system of education—alas, now merely an ideal, but admirably acted on in the good old Vedic Period— and our modern educational system stands out naked with all its ghastly features. It is quite patent to every one of us that the present system of education is perverse, unnatural and unsuited to our environments and aspirations. It is extremely unnationalising in its effects, and if it has not hitherto succeeded in completely denationalising, devitalizing, and demoralising us, that fact is due to our having inherited from our ancestors a highly advanced culture, the ennobling effects of which even the decaying influences of age and subjection have not yet been able to completely efface from our hearts.

It is a thousand pities that we know more of Robin Hood and Crusœ; of Ulysses and Achilles; Helen and Clytemnestra than

of our own national heroes and heroines. We know the cosmogony of the Bible much better than the cosmogony of the Puranas. The modern system of education has ruthlessly divorced *religion* and *morality*. Interested missionaries by their mischievous Biblical teaching and undesirable methods pervert our young men and try to "convert" them. Hence the imperative necessity and paramount importance of such institutions as the *Sanatana Dharma* classes. Every town and village should have a Sanatana Dharma Institution where religious classes should be conducted during holidays by some educated gentleman of the locality who is quite at home in our religious scriptures.

I know that recently efforts were made in one or two places in Travancore to organize such classes. The inaugural meeting went off magnificently. Since then nothing was heard about the institution. We talk and talk and talk and do nothing. Our enthusiasm is fitful and languid. The white-heat enthusiasm with which we celebrate the opening ceremony of our associations is seen gradually to wane and at the end of the twelfth month of their existences only so much enthusiasm is left as would be sufficient to shoot forth into an anniversary celebration and then end in a smash and a crash! My young friends, wake up and realise the seriousness of the situation. Let your enthusiasm be steady and sustained. Organise and spread a net-work of Sanatana Dharma institutions which will grow vigorously and become centres of light-diffusing warmth, enlightenment and vitality throughout the land.

The value and importance of religion cannot be over-rated. We do not know what detrimental consequences will come, if we allow ourselves to be wholly engrossed with materialistic philosophy, selfish animalism and keen competition for land, power, and wealth and to lose sight of our moral and religious ideals from which alone humanity was wont to derive its spiritual solace. I can strongly affirm that unchecked by the ennobling effects of moral and theological culture, all our material advancement would result in nothing conducive to any substantial happiness. Is not India the land whence Philosophy and Religion marched out and deluged the world and should we not be ashamed if these, so ennobling, so elevating, so sublime and tolerant in their spirit, should die out in the land of their birth?

Random Jottings.

[By Son of India.]

The Christian Missions have no doubt been of some service to India, but one should enquire into the motives as well. There is no Mission but has some ulterior motive—proselytism. If all this were to be a disinterested work for humanity's sake, one is tempted to ask whether there is no scope for their altruistic labours in their respective countries. The slums of London are notorious, and the conditions of the Negroes unthinkable.—And what about the Negro-White riots?

***

The Madras Legislative Council met. It was unique in more ways than one. It was the first after the Elections; it was the first session after His Excellency assumed charge. The official element was a little reduced. It was the first occasion when a non-official member of the Indian Christian community took seat. A member of the Depressed classes took for the first time the oath of allegiance.

***

But the increase in the non-official element was only in name. The nominations have not satisfied the public. It was of very little concern to the country whether her cause was opposal by officials or non-officials.—only if it were the latter, it would make true Indians a little bit sadder.

***

But the Governor was apparently priding himself on the heroic feat he had performed, and with an air of the greatest self-complacency, warned the Council of his powers of veto. That His Excellency possessed ample powers was already known to the Hon'ble members, and the warning was as unnecessary as it was uncalled for.

***

Probably the one important business transacted at the meeting was the ban put on the vernaculars. With all his liberal traditions and repute, Lord Willingdon could not tolerate the use of the vernaculars in the Council Hall. That such a *friend* of the Indians and their claims as Sir M. F. O'Dwyer should have thought fit to recommend the use of the vernaculars in the Council Hall, and should have actually permitted their actual use within his own ears, speaks volumes in favour of the vernaculars.

* * *

Said His Ex-Honour, "As the Councils are to be considerably enlarged it will be necessary to consider the question of conducting debates in the vernacular. In the Punjab hitherto there have generally been one or two members who have been unable to express themselves in English and others who would probably have preferred to express themselves in the vernacular and whose opinion if expressed in their own vernacular would have had more force and value. In future there will be a larger proportion of members who know but little English and if we are to remove the impression that the reforms scheme is intended mainly to benefit the small English educated class, it is essential that the use of the vernacular should not be discouraged."

* * *

Mr. Narasimha Ayyar moved the adjournment of the consideration of the question which the Advocate-General brought forward viz., to prohibit the use of the vernaculars in the Council Hall, and when it was defeated, moved a minor amendment that non-English-knowing members might be permitted to use the vernaculars in the Council. This provoked a most unedifying spectacle in that His Excellency stood up to say "on behalf of his colleagues and himself that if the consideration of the proposition be postponed, it was the determination of the Government to bring it forward as an executive amendment to the rule." If the Government were so pre-determined why should they trifle with the Council at all? This ugly performance is regarded by the *Justice* as "both dignity and firmness." The Advocate-General's resolution itself is said to have had its genesis in the frantic, if ludicrous attempts made by the Hon'ble Mr. Narasimha Ayyar to harangue the Council in Tamil when it met on the last occasion. Comment is needless.

* * *

As the "Christian Patriot" observes the nominated members showed more gratitude than discretion. And no wonder!

Musings from the Maharatta Capital.

Some British Impressions.

[FROM OUR OWN CORRESPONDENT.]

It must be put down to the credit of the recent world-war that it has afforded an opportunity for estimating the tenor and traits of an average middle-class Briton. A large number from among the territorials and others recruited in the British Isles soon after the outbreak of the war in 1914 and sent into India have, in the absence of necessity for active service, been told off for clerical and allied duties in the Military Accounts Offices, Poona, to work side by side with a considerable number of Indians, much as their brethern have been rubbing shoulders in the fighting line. These are mostly drawn, I believe, from the middle classes of British society and men of good and practical education among them are by no means rare. Comparisons are, it is said, odious; but when it is stated that these are not of the rough and rude type of the professional soldiery in India, in the Madras Beach and Marina, with whom we are familiar, but are men engaged in peaceful pursuits and vocations suddenly called up and enlisted on the rise of a national crisis in August 1914 and liable to resume their respective civil callings as soon as released from war obligations, they suffer very little by comparisons.

Human nature is practically the same all the world over, whether in England or Ethiopia, Scotland or Socotra, whether in the East or in the West, subject only to the phenomenon that variants in humanity

exist influenced by peculiar environments, geographical and climatic conditions and age-long training and traditions. However, one outstanding trait of an average Briton as can be judged from close contact and movement by an observer, is his *business-instinct*. In the midst of all his jokes and jollity, of his frequent tea and occasional cakes, of ceaseless cigars and puffing pipes to which it is but fair to say that he does the fullest possible justice, he does not lose sight of the business on hand. Once he sits to work, he is steady. Business is his motto, as it was the life-word of 'Lorry' in the 'Tale of Two Cities' depicted in a masterly fashion by Charles Dickens. He rarely intrudes, though there are some here and there who show a capacity for inquisitiveness but never for intrusion. His attitude with his fellow-Indian-workers is on the whole cordial and amiable, sociable and conciliatory, though here and there paltry instances of a tendency to lord it over the Indian and to betray a bit of race-prejudice might occasionally be noticed, as is but natural in any community. Is there no occasional jarring rift in a lute? So it might be passed over as but a passing phase. His heart is, doubtless, sound and his views as *a man and subject* of the state are on a par with those of the Indians, fellow-subjects of the same Empire, in regard to men and measures. He can see eye to eye on several points and is capable of sympathy. He is observant in his own way. Some are silently observant, and laugh in sleeves at anything which seems to them strange and queer, some have the candour to learn and curiosity to know, while others are yet who would appear to be conservative and reticent and indifferent to what transpires about them. In spite of the clannish spirit that no doubt exists, he is more often than not, impartial and fair in his dealings with the Indian fellow-workers, and can distinguish the kernal from the husk, the substance from the chaff and adjust his relations accordingly.

His outlook of life is all practical and he is convinced of the ultimate reality of this world and would make hay while the sun shines. If at all, he is rather Epicurean than Stoic. To be brief, he is endowed with all those traits which are essential to a pushful career in this material world.

From the foregoing picture it would appear that the typical middle class Briton of the position and posture in which I have chosen to delineate his features stands in glaring contrast to the domiciled European community and the so-called bureaucratic hierarchy in India against whom there is rightly or wrongly levelled a charge of haughty exclusiveness, and of undisguised contempt for the children of the soil. If the charge be true, it must be due to the peculiar circumstances of their position, to the consciousness of the part they feel called upon to play in shaping the destinies of India and to vested interests. But our friend, the soldier clerk must come in as an exception to the above. His mental springs are yet undefiled and can see things in their true perspective if presented in right colours, but he suffers under a grave disability. Even if he wills to know something about India and the Indians, he lacks the requisite facilities. In active service he plays with bombs and bullets. In the absence of it he is confined to the desk. His sphere of locomotion is clearly defined and demarcated. World outside the military area is shut out to him. His daily routine rotates within a circle the segments of which are the camp and the office, the parade ground and the picketting spot, now and then relieved by the cricket and the hockey, the billiards and the races. In his daily life he sees only the India of the Indian clerks working side by side with him, besides what little he can gather in the bazars and booths, in clubs and theatres within the limited territorial area to which he is privileged to confine himself. He has no opportunities, notwithstanding his pretty long sojourn in India, to acquaint himself fully with the real India, India of the towns and the villages, India of fuller life. He thus necessarily falls back upon his Indian brethern in the office for any extraneous information of a private and Indian-custom-informing character. But the motley types of Indians from the Himalayas to the Cape Comorin who work with him are a bewildering variety. The problem of Indian sects and customs

becomes to him all the more embarassing. He can't make head or tail, out of these confusing specimens of Indian variety and the question is rendered still more complex to him by reason of the endless and *foreign fashions* adopted by the Indians, making it impossible for him to distinguish the orthodox tuft and turban, marks and costume from the heterodox crops and blanks, shaves and cigars, hats and boots; and I say 'heterodox' by which I beg not to be misunderstood. These slaves of fashion are doing and acting in a way which has not the sanction of long established religious and social codes of Hindu life. May God give my British brethern facilities to learn and appreciate the civilisation and culture of this ancient land of the sages so that they may be of immense use, to us on return to their native homes.

Our Other Provinces.

[BY P. R. KRISHNASWAMI M. A.]

(An account of a brief tour)

Travel is always a good education for man. To a native of the Madras Presidency, a tour in the northern provinces will prove of the greatest interest. It is also worthy of remark that to a foreigner, India means only the country stretching from Bombay to Calcutta, what may be termed "Hindustan", and does not include the "Benighted Presidency". Railway travelling is on the whole much more convenient in northern India than in the south. For one thing, the middle classes have the advantage there throughout of an Intermediate class in the trains.

I left Madras for Calcutta about the middle of May. The country on both sides of the railway looked distinctly greener and more interesting after the limits of the Madras Presidency were passed. When I got down at Howrah station and went home, what struck me most on the way was the bewildering traffic. The way in which the Indian policeman regulates traffic in Calcutta streets is marvellous. What one hears of the "policeman's finger" in London is certainly realisable in Calcutta. Calcutta is full of unthinkably massive buildings. But the smell of Calcutta streets is very discreditable. Being fish-eaters, both men and women tend to become fat. Calcutta has not thrown off the pardah yet. The hackney carriages and the taxi motor-cars are a great convenience. The former are much cheaper, as in every other northern Indian town than in Madras. The taxis plying in Calcutta, for instance in Chowringhee, are as frequent as rickshaws in Madras. The way in which Calcutta streets are thoroughly watered by the unfiltered water which is pumped from the Hooghly, is worthy of imitation. There is a curious custom with the north Indian newspapers to ante-date them by a day. One feature of both Calcutta and Bombay papers is the special attention they devote to problems of city improvement.

I left Calcutta by the Punjab Mail starting at about eight o' clock at night. The railway has a double track, and the trains are enabled to run very fast with but few stoppings at long intervals. The journey to Benares which covers a distance of 429 miles was performed in a little over twelve hours. We may contrast this with the speed of the Calcutta mail from Madras which takes more than 17 hours to reach Tuni which is a station only 426 miles from Madras.

Benares City is built on a high bank of the Ganges and stretches lengthwise in the shape of a crescent. Much of the city is in narrow lanes with high houses. Saranath is an interesting place four miles away containing a large and valuable collection of Buddhistic remains. The palace of Ramnagar on the bank of the Ganges at one extremity of Benares has a very picturesque situation.

Earthen pots are dreadfully cheap in the United Provinces. They are used and thrown away as quickly as leaf-plates in south India. Woe to the potter's trade! The beauty of buildings in northern India is largely due to the use of the Chunar stone which is pliable to the chisel.

From Benares I went to Fyzabad which is four miles from "ancient" Ayodhya, the capital of Rama. There are two gigantic tombs in Fyzabad built by the Mussalman

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nawabs. The river Sarayu which flows in Ayodhya is a mangnificent one. It is much vaster in appearance than the Ganges, and is full of innumerable tortoises which linger about the bathers but do no harm. I then went to Lucknow which is full of tombs and gardens. The ruler of the United provinces lives longer in Lucknow than in Allahabad. The old palace on the bank of the Gumti in which the European club is situated is a splendid structure crowned by a prominent dome. From Lucknow I went to Allahabad which is a well laid out city. What is known as "George Town" there is not a crowded place as in Madras but far otherwise. The town is full of garden houses, and the spacious educational buildings and hostels in the town are unsurpassed elsewhere. Allahabad has the advantage of two big rivers, the Ganges and the Jumna meeting there, and the city is cut up by a confusing number of railway lines in all directions. The liberal provision of railway lines in northern India may be illustrated by the fact of three alternative routes lying between two places like Benares and Allahabad. From Allahabad I went to Bombay which is the best ordered large city in India. The bays and the peninsulas, the roads that run along the bay with railways close by, the excellently organised tramcars, the cleanliness and breadth of the streets, the uniformly rubber-tyred and good-looking hackney carriage service, are all remarkable. The women of Bombay are the free-est and most advanced in India. They display striking self sufficiency even when they go out walking or driving. The arrangements for fire-accidents are best. "Break the glass and ring for fire engine" is almost everywhere. The suburban train service both of the B. B. & C. I and the G. I. P. railways is most superb and still cheaper, than in Madras. Their speed, convenience. and grandeur are all inconceivable in the Madras railways. Between Bombay and Kalyan four railway tracks exist of which two are set apart for suburban service. I next went to Poona. The scenery of the western ghats on the way is very striking. Considering the fact of a double line of the broad guage running through numerous tunnels, the Nilgiri railway should, in comparison seem the trivialest thing. In Poona the education of girls has reached an advanced stage. The town is situated on a high level with hills all around, and enjoys an equable climate. I then passed to Bangalore, travelling through a picturesque route of jungles and hills. Towards the end of June Bangalore possessed the most enviably pleasant climate. I also visited Mysore which is very neatly laid out with numerous parks.

When at last I took train for Madras, though I travelled in the "upper class," I became aware of the benighted presidency in the inconvenience of the train. The carriages had no good springs at all, and there was violent jolting. There was no fan, and the gas lights could not be effectively veiled at night. The stoppages were too frequent, and at last I reached dear old peaceful Madras.

An Invasion of India in 1927*

[By Son of India.]

"The policy of His Majesty's Government" so ran the announcement of the 20th August 1917 on which we now take our stand, "with which the Government of India are in complete accord, is that of the increasing association of Indians in every branch of the administration and the *gradual* development of self-governing institutions with a view to the *progressive* realisation of responsible Government in India as an integral part of the British Empire"—(Italics ours). As a result of this declaration the Right Hon'ble Mr. Edwin Samuel Montagu, His Majesty's Secretary of State for India visited India and after a prolonged inquiry and consultation drew up, in collaboration with the Viceroy, what is popularly known as the Joint-Report on constitutional reforms and invited criticism. And this book is a response to that invitation.

The author is no believer in the theory of *gradual* conferment of responsible Government. He assumes for the moment the theory of the white man's trust that is so proudly set up by the ruling race

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* A booklet by Mr. P. Subramanyam B.A., B.L., late Editor of the "Liberal" printed at the Sri Vani Vilas Press Srirangam and published by Mr. T. Rudrapathi Pillai, Tiruvalur—Price Re 1—4—0.

and as often exploded and proceeds to show by argument and analogy the absurdity of doling out liberty in instalments. He instances a guardian who "has been managing the estate of a minor consisting of a big bungalow, fruit-garden, vegetable garden, vast areas of cultivable land, cattle and pasture land, rich mica mines, rubber plantations, Government promissory notes, railway shares and debentures. The minor attains his majority and makes a modest request to his guardian to hand over the management of his estate, also requesting his guardian not to sever his connection with the estate, but to exercise a general supervision and control over his management assisting him with his valuable experience. Suppose the guardian turns round and informs his ward: I am not satisfied with mere guidance and superintendence; you are a novice with no experience; you are not fitted to assume full responsibility. I shall now hand over possession of a portion of the estate, such as the bungalow, the fruit garden and the vegetable garden. If you manage them with skill and efficiency for five years to my entire satisfaction, I shall hand over the cultivable lands, the pasture land and the rubber plantations. Again on proving your efficiency after ten years, I shall entrust you with mica mines; gradually the whole estate would be delivered to you as you make steady and continued progress. This is exactly on all fours with the present situation except perhaps that while in the instance of the ward the attaiment of 18 years would be considered to be enough, in the life of a native it will be rather difficult to fix a time limit for the "attainment of majority." The author who is a thorough-going Nationalist is sceptical of the position of the National Liberals who ask for boons, concessions, and birthday gifts and rejoice over the crumbs that fall from the master's table.. He likens them to the Negroes of America who refused to be emancipated as ages of slavery had undermined the foundations of human longings for liberty; the human mind becomes enslaved or deadened to all nations of self-respect or freedom. The much abused caste-system is shown to be no impediment to the grant of responsible Government." Political equality at the polling-booth will level down all social distinctions, class privileges infuse a spirit of common brother-hood, promote *esprit-de-corps* among the elector and unify them by bringing them under the common political platform. The high caste man or the haughty aristocrat would have to seek the suffrages and the votes of the backward or depressed classes and the common plebians. "What has become," he asks" of the racial animosities and religious persecutions between the Catholic French Canadian and the Protestent British Canadian or the Boer and the Briton in South Africa? Have you not heard that more than a dozen languages are used in political discussions in the Riechsrath of Austria-Hungary? The plea of illiteracy of the electorate is effectively demolished by means of a comparison with the condition of England itself. Before the Reform Bill of 1832 there were about 15000 voters forming the electorate controlling more than half the seats, I refer to those days of 'pocket-boroughs' and "Rotten Boroughs". In 1840 eight years after the Reform Bill which gave the franchise to the middle classes we find that half the Englishmen who married in that year and had to sign the marriage register were illiterate and could not sign their names in English. In many constituencies in Ireland nearly half the number of voters could not sign their names. Lord Morley refers to this fact in his Life of Gladstone. Even at the time of the Second Reform Bill of 1867, illiteracy prevailed. Thirty eight years after the first Reform Bill free elementary schools were set up by Forster's Education Act. When he introduced the Bill in the House of Commons, he complained of "much imperfect education" and "much absolute ignor-

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VOL. I. OCTR. 1917—APRIL 1918

VOL. II. APRIL—OCTR. 1918

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ance." You should not forget that your first Parliament of Simon-De-Montfort was in 1295. Even after six centuries of Parliamentary government we find in England "much absolute ignorance."

The author takes exception to the comparison usually instituted between Ireland and India. "It is an absolutely false analogy," he says, "Ireland sends more than 100 representatives to the House of Commons. In the days of Parnell, the Irish contingent controlled the destinies of cabinets and had a potent voice in moulding the affairs of the British nation. But India is absolutely unrepresented. Lal Mohon Ghose and W. C. Bannerje tried and failed. Our Dadhabhai succeeded, Bhownuggree was set up as a conserative counterblast."

As has been observed, the author who has no belief in the Joint-Report avails himself of the statement found therein that "the list of transferred subjects will of course vary in each province; indeed it is by variation that our scheme will be adjusted to varying local conditions. Mr. Subramanyam makes his criticism very pleasant reading, and also gives it a dignified tone of practical wisdom by assuming that the Joint-Report Scheme is in full swing in the Central Provinces, with all its paraphernalia of grand committee minster-member without portfolio etc, while Madras has gone through the trial and is now in enjoyment of a "Home-Rule Government." The Yellow Peril is very conveniently drawn upon to serve as a common factor, and the conditions obtaining in the two provinces are vividly contrasted.

The Government of the Central Provinces is shown to be a mere perpetuation of the existing bureaucracy, where a self-respecting minister has no place. We find Mr. Swarajya and Mr. Desabhimani the two ministers resigning their seats, and when no other Indian member of the council was coming forward to step in, the Governor had to choose a Gapington and a Mopington—representatives of the planters and the European commerce. Mr. Die-Hard the Senior member of the Executive Council is a typical bureaucrat, and tyrannises over poor Sir. S. D. Fossilon the Governor whose genial manners, and amicable qualities, have to give way before the terrible onslaughts of Die-Hard. Mr. Mulrojee Rao, the Indian member of the Executive Council had for sometime been a legal practitioner. "His unswerving loyalty, his staunch adherance to offiicial hierachy, his studious avoidance of all noisy fussy agitation for imaginary or real rights......all these good qualities had endeared him to the Governor. "He is a genuine patriot after his own way and as an Indian I would like that Indian society was not permeated by the artificial distinctions of caste" which is "rotten and indefensible." It is not difficult whom the author had in mind when he drew up his picture of Mr. Mulrojee Rao. Mr. Facing Both-Ways is the member without portfolio, but he never leans to the popular side as his name might suggest; he sometimes does. A special meeting of the Legislative Council is held to raise men and money for the war, and, to put short, the conditions are not a whit better than those obtaining under the Minto-Morley Scheme.

In Madras on the other hand where a full "Home Rule Government" has been set up, there is perfect concord, absolute contentment and confidence. Sir P. K. (esava?) Pillay, the Premier, and his colleagues have realised that they are the *servants* of the people and trust begets trust. The proceedings of the legislative council are all that can be desired, and the good work of the Government is shown by the enthusiasm that prevails every where in the Presidency where village Panchayats organise public meetings of the villagers and select the men for the war. People voluntarily enlist themselves on a scale yet unknown, and the foe is driven back—all glory to the Home-Rule Government!

The book is on the whole good, worthy of the author and of the theme.

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